

Harms of Abandoning the **call** towards Righteousness

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Harms of Abandoning the Call towards Righteousness

Excellence of reciting Salat-‘Alan-Nabi ﷺ

Sayyiduna Imam Fakhruddin Razi عليه رَحْمَةُ اللَّهِ الْهَادِي has stated in *Tafseer-e-Kabeer*: On the Day of Judgement, when virtues of a Muslim will become lighter on the scale, the Most Renowned and Revered Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would take out a piece of paper and place it on the side of virtues which would cause it to become heavier. He will humbly ask, ‘May my parents be sacrificed for you! How handsome you are, and how graceful is your behaviour! Kindly tell me, who are you?’ The Blessed and Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would reply, ‘I am your Prophet, Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and this is your Salaat (Durood) which you had recited upon me’. (*At-Tafseer-ul-Kabeer lil-Razi, vol. 5, pp. 204 Surah Al-A'raf, Taht Al-Ayah 9*)

وہ پرچہ جس میں لکھا تھا دُرود اس نے کبھی یہ اس سے نیکیاں اس کی بڑھانے آئے ہیں

(*Saman-e-Bakhshish, pp. 126*)

Dear Islamic brothers! The aforementioned narration distinctly highlights the blessings of Durood Shareef; bringing worldly benefits, it also becomes the source of attaining blessings & favours in the Hereafter. We should also continue reciting Salawaat or Durood Shareef abundantly upon the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let’s make good intentions for attaining reward before listening to the Bayan. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ’ the intention of a believer is better than his action. (*Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942*)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

- Lowering my gaze, I will listen to the Bayan attentively.

- Instead of sitting against a wall etc., I will sit in the Attahiyyat position as far as possible with the intention of showing respect for religious knowledge.
- I will make room for others by folding my hands and limbs and by shifting a little.
- If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with him.
- When I hear **صَلُّوا عَلَى الْحَبِيبِ**, اَذْكُرُوا اللَّهَ, اَتُوبُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
- After the Bayan, I will approach others by making Salām, shaking hands, and will make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering a Bayan

- I also make the intention to deliver the speech (Bayan) in order to seek the pleasure of Allah **عَزَّوَجَلَّ** and for reaping rewards.
- I will deliver my speech (Bayan) by reading from a book of a Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadis 4361)

- I would follow these aforementioned commandments by calling people towards righteousness and forbidding them from committing evil deeds.
- Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart i.e. I will avoid delivering my speech with the intention to impress the audience with my knowledge.
- I will encourage people to travel with Madani Qafilahs, practice upon the Madani In’āmāt and to join the ‘Ilaqa’i Daura for Nayki ki Da’wat’ (the area visit for calling towards righteousness).
- I will avoid laughing and prevent others from laughing as well.
- In order to develop the habit of protecting my eyes from sins I will, as far as possible, keep them lowered.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of delivering a speech (Bayan)

Dear Islamic brothers! I will be privileged to deliver a speech on the topic ‘Nayki ki Da’wat Tark Karnay kay Nuqsānāt’ (the harms of abandoning the call towards righteousness). I begin with a parable about those pious people who were afflicted with the wrath of Allah ﷻ due to abandoning the call towards righteousness, after the Quranic verses condemning the harms of abandoning the call towards righteousness, some Madani pearls will also be related from the commentary of these verses, then warnings in the light of the Ahadis for not preventing others from committing sins despite having the ability and power to do so, in addition to this, what are those Aadāb (etiquettes) which need to be taken into consideration by the preacher. In conclusion, I will present Sunan and manners of greeting (Salam). Let us begin with a parable.

The cause of destruction of virtuous people

It is reported, Allah ﷻ sent a revelation to Sayyiduna Nabi Yusha’ Bin Noon ﷺ that one hundred thousand people of your nation would be destroyed by torment, out of them, 40000 are pious and 60000 are wicked. Sayyiduna Nabi Yusha’ Bin Noon ﷺ humbly asked, ‘O Allah (ﷻ)! Wicked people deserve torment but why are the pious ones being destroyed?’ The reply was, ‘Because these virtuous people also join the company of wicked people in eating and drinking and they are not offended after seeing their sins and disobedience to Me.’ (Shu’ab-ul-Iman, vol. 7, pp. 53)

Dear Islamic brothers! People should take heed from these people who, despite possessing the ability to do so, they do not make attempts to eliminate evil and become lazy in calling towards righteousness; we too should call towards righteousness and if we witness anybody committing evils, then forbid him.

It is stated on page 595 of the 743-page book ‘Jannat mayn lay janay walay A’māl, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Abu Sa’eed Khudri رضى الله تعالى عنه reported: The Greatest and Holiest Prophet ﷺ has said, ‘Whoever amongst you sees an evil should change it with his hand, if he cannot do that then he should change it with his tongue, and if he cannot do that then he should feel it bad in his heart, and this is the weakest sign of faith.’

(Sahih Muslim, pp. 44, Hadis: 49)

شہا! دیتا پھروں نیکی کی دعوت یا رسول اللہ

مجھے تم یا رسول اللہ دے دو جذبہ تبلیغ

(Wasail-e-Bakhshish, pp. 332)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The causes of Divine torment

Dear Islamic brothers! ‘أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ’ i.e. ‘enjoining good & forbidding evil’ is one of the most important Islamic duties. For this reason; many verses of the Holy Quran describes innumerable blessings and excellences of it. As there are so many excellences of calling towards righteousness, so are there warnings & harms of abandoning the call towards righteousness. Allah ﷻ says in Surah Al-Maa’idah, part 6, verse 78-79:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۖ ذَٰلِكَ بِمَا عَصَوْا
وَّكَانُوا يَعْتَدُونَ ﴿٤٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۖ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٤٩﴾

Translation from Kanz-ul-Iman: Those among the descendants of Israel who turned disbelievers were cursed by the tongue of Dawood, and of ‘Isa the son of Maryam; it was because of their disobedience and their rebellion. They did not restrain one another from the evil they used to do; undoubtedly they used to commit extremely evil deeds. (Part 6, Surah Al-Mai’dah, verse 78-79)

This blessed verse reveals the reason why disbelievers are severely cursed, due to them abandoning the call towards righteousness. We have realised through this verse that *نَهَى عَنِ الْمُنْكَرِ* i.e., it is Wajib (absolutely necessary) to prevent people from evil acts and to not prevent evil is a major sin. A blessed Hadis from *Sunan-ut-Tirmizi* conveys that initially the scholars of Bani Israel forbade their people from indulging in sins, when they did not avoid sins, the scholars also joined their gathering and drank and ate with them, this transgression resulted in the curse of Sayyiduna Dawood and Sayyiduna ‘Isa عَلَيْهِمَا الصَّلَاةُ وَالسَّلَام. (Khazain-ul-‘Irfan, pp. 232)

In another Quranic verse it is stated:

وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

Translation from Kanz-ul-Iman: And fear the turmoil which will certainly not fall only upon a few selected unjust people among you; and know that Allah’s punishment is severe.

(Part 9, Surah Al-Anfal, verse 25)

Regarding the abovementioned verse Sadr-ul-Afaadil, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحِمَهُ اللهُ تَعَالَى has stated: If you did not fear nor quit forbidden acts, then disorder would follow as a result and would afflict not only the cruel and wicked but also the righteous and virtuous people.

Sayyiduna Ibn-e-‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا said: Allah عَزَّ وَجَلَّ has commanded the believers to forbid prohibited acts amongst themselves, i.e., they prevent evils using the power of authority within their capacities. If they do not carry it out, torment will affect all of them whether they are sinful or sinless. (Tafseer Tabari, vol. 6, pp. 217, Raqm 15923)

It is stated in a blessed Hadis, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah does not exact general retribution due to the deed of specific people unless people continue to see forbidden deeds being committed among them and, despite being able to prevent and forbid them,

they neither prevent nor forbid them. When this happens, Allah inflicts retribution on every common and specific person. (*Sharh-us-Sunnah lil-Baghwi, vol. 7, pp. 358, Hadis 4050*)

تُؤْبَأُ إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

It is stated in a blessed Hadis, 'If anybody from any nation is engage in committing disobedience, and people despite having ability and power to stop, they do not prevent him, Allah عَزَّوَجَلَّ inflict torment on them before their death.' (*Sunan Abu Dawood, vol. 4, pp. 164, Hadis 4339*)

Through this blessed Hadis, we come to know that if a nation abandons the forbidding of evils and does not prevent people from sins, they will be subjected to torment due to abandoning this obligation.

تُؤْبَأُ إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

Remember! There are many forms of 'أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ':

1. If there is a strong possibility that the offenders will refrain from evil acts if they are called towards righteousness, then it is Wajib to do so.
2. If there is a strong possibility that they (to whom Da'wah is delivered) will make false allegations and become abusive, then refraining from calling them towards righteousness is preferable.
3. If they will most likely abuse him physically and he could not bear it, thus causing turmoil then leaving the Da'wah is preferable.
4. If there is a likelihood of them beating him up and he has the ability to bear it then such person is a Mujaahid (Islamic warrior).
5. If it is not known whether they will be abusive or not then it is up to him. However, it is preferable to call towards righteousness and forbid evil.

(*Bahar-e-Shari'at, vol. 3, pp. 615*)

Dear Islamic brothers! You have listened to warnings in the light of Quranic verses and interpretations condemning those who do not forbid evils. Therefore, in conjunction with contemplating on reforming ourselves we should also pay attention towards reforming others as well because the majority of sins also cause loss to others, e.g., if somebody steals something, the loss of this affects the victim. The same principle applies to all such sins like robbery, breach of trust, vulgarism, slandering, backbiting, tale-telling, fault finding, extortion, murder, hurting others without any Shar'i reason, seizing loans, using someone's possession without their permission or despite his disapproval, hurting parents or looking at sinful things etc., if these and other such sins are unchecked then everyone's possession and honour will be jeopardized and society would be represented as a jungle full of beasts. Some types of sins also damages one's prestige e.g., one who becomes notorious for backbiting, adultery or as a drunkard, he is judged accordingly. Other sins cause a loss of one's wealth e.g., the evil habit of

gambling, consuming interest or usury, engrossed in watching movies and dramas instead of working. People involved in the aforementioned activities rapidly fade away. This fact cannot remain hidden to any sensible person that such a person will be in great loss in the Hereafter as well, which may result in the horrible and frightening torment of Hell. وَالْعِيَاذُ بِاللّٰهِ تَعَالٰی

Prevent five things in order to refrain from five things

It is stated on page 51 of the 148-page book 'Naykiyaun ki Jaza-ayn aur Gunahaun ki Saza-ayn', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Blessed and Beloved Rasul ﷺ has stated: Prevent five things in order to refrain from five things:

1. The nation which gives short measure [they cheat while weighing to sell something] is punished by inflation and drought of fruit.
2. The nation which breaks promises and oaths, Allah ﷻ makes their enemies to rule over them.
3. The nation which refuses to discharge Zakaah, is denied rain and had there not been cattle, not even a drop of water would have been given at all.
4. The nation in which obscenity and immorality appears, they suffer with the spread of disease.
5. The nation which makes a decision without [acting upon] the Quran, Allah ﷻ teaches them a lesson [i.e. punishes them] for this unfairness [i.e. unlawful decision] and makes them fear each other. (Qurra-tul-'Uyun, pp. 392)

مری عادتیں ہو ں بہتر، بنوں سُنّتوں کا پیکر
مجھے مُتَقِیٰ بنانا مدنی مدینے والے
شہا ایسا جذبہ پاؤں کہ میں خُوب سیکھ جاؤں
تیری سُنّتیں سکھانا مدنی مدینے والے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Deterioration of our society has reached such a level that people formally oppose calling towards righteousness, let alone forbidding from evil! Now people are called towards evil. Alas! Neither do we grow anxious about ourselves nor about our families, nor about the improvement of the Hereafter of our neighbours. However, we should try to reform other Islamic brothers along with ourselves even make individual efforts on our neighbours too.

Dear Islamic brothers! Let us repeat our Madani aim which has been bestowed upon us by the founder of Dawat-e-Islami, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ. This Madani aim is for both Islamic brothers and sisters. Let us repeat it with a loud voice: 'I must strive to reform myself and people of the whole world, إِنَّ هَٰذَا أَمْرٌ مِنَ اللَّهِ عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon the Madani In'aamāt and to reform people of the entire world we must travel with Madani Qafilahs; the schedule of Madani Qafilah is as under: A 12-month Madani Qafilah, once in your lifetime; at least a 30-day Madani Qafilah in 12 months and at least a 3-day Madani Qafilah monthly. By traveling with Madani Qafilahs, you are inviting others towards

righteousness. **Let us listen to Madani In'aamāt no. 22:** Did you persuade two Islamic brothers to travel with Madani Qafilahs and acting upon the Madani In'aamāt by making individual efforts?

I would like to make one thing clear here, Madani Qafilahs of Dawat-e-Islami are only for Islamic brothers, not for Islamic sisters, however, Islamic sisters should persuade their father, adult son, brother etc., travel with Madani Qafilahs.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Divine retribution for not calling neighbours towards righteousness

Once the Blessed and Beloved Rasul ﷺ showed appreciation to a group of Muslims and said: 'What about those people who neither teach their neighbours nor make them understand and what about those who neither learn from their neighbours nor ask them to teach them nor seek advice from them, I take an oath, by Allah عَزَّوَجَلَّ one nation should teach the Deen to its neighbours, make them understand, advise them and call them towards righteousness, in the same way the other nation should learn the Deen from their neighbour, understand it and seek advice from them otherwise they will have to bear its consequence.' (*Majma'-uz-Zawaid, Kitab-ul-'Ilm, vol. 1, pp. 402, Hadis 748*)

Dear Islamic brothers! In Islam, neighbours have several rights. We should always make efforts to fulfil those rights. There should not be any kind of negligence in calling them towards righteousness for attending a Sunnah-Inspiring Ijtimā' and to Madani Qafilah and مَعَآذَ اللَّهِ عَزَّوَجَلَّ if we find them indulged in committing sins then we should make full efforts to prevent them from doing so. Sayyiduna Mālik Bin Deenār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار has stated: I have read in the Blessed Torah, 'The one whose neighbour is indulged in committing disobedience and if he does not prevent him from doing so then he is also considered to be indulged in that.' (*Az-Zuhd lil-Imam Ahmad, pp. 134, Raqm 527*)

There is great importance of calling neighbours towards righteousness and forbidding them from evils. Listen to the following narration: Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'On the Day of Judgement, one person will lay a claim against a second person although the latter would not have known him, he will ask the former what was his right upon him, even though he had not known him properly. The former would say, you had seen me committing a sin and had not prevented me from doing so.' (*Attarghib Wattarhib, vol. 3, pp. 186, Hadis 3546*)

Dear Islamic brothers! If your neighbour does not perform Salah, call him towards performing Salah and if he performs Salah but shows laziness in performing congregational Salah then persuade him to perform Salah in congregation and if it is certain that he will begin performing through our persuasion, then it becomes Wajib upon us to do so; if you do not make him understand then you will also be considered as a sinner.

It is stated on page 582 of the 1250-page book 'Bahar-e-Shari'at, volume 1, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Congregational Salah is Wajib on a sane, adult and independent person who has the capability to offer Salah with congregation, one who misses it without any Shar'ee reason will be a sinner and deserving of the punishment of Hell and if he omits it repeatedly then he will be a transgressor and his testimony will not be acceptable; he will be severely punished; if neighbours remained silent, they are also considered as sinners.

Dear Islamic brothers! You must have heard as stated in *Bahar-e-Shari'at* that neighbours should also be called towards righteousness. Let's listen to some Madani pearls about *Bahar-e-Shari'at*. Sunni scholars commented about *Bahar-e-Shari'at* that the study of this book can turn anybody into a scholar, it has been authored by Sadr-ush-Shari'ah, Badr-ut-Tariqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي who was a disciple of Imam-e-Ahl-e-Sunnat A'la Hadrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ. Undoubtedly, it is a great favour upon Muslim readers because this book contains a huge collection of Arabic Fiqhi rulings encompassing issues from the birth of a human till his death. It also contains such rulings which are incumbent upon every Islamic brother and sister to learn. A span of 27 years was devoted in writing *Bahar-e-Shari'at*. The term '**scholar-making-book**' for this was also given by Sadr-ush-Shari'ah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ himself.

Ameer-e-Ahl-e-Sunnat وَأَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةِ also keeps insisting upon his followers to study this book. Nayk Bannay ka Nuskha: Madani In'aam number 70 & 72 in the *72 Madani In'aamāt* maintains resoluteness to read *Bahar-e-Shari'at*. The publishing department of Dawat-e-Islami, Maktaba-tul-Madinah, has published this book in 6 volumes with a unique style, with high quality paper, including references, meanings of difficult words, diacritical marks and the explanation of terms etc., If only we become successful in studying this book thoroughly, acting upon it and delivering it to others! Satan may make you lazy by this idea that my Deeni education is little; I would not be able to understand it. May Allah عَزَّوَجَلَّ bless you! When you begin reading, and if you do not understand then simply ask any Islamic brother or contact these numbers: 0300-0220112, 0300-0220113, 0300-0220114, 0300-0220115. For more information, visit www.dawateislami.net, to read online or download for free.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Launch a campaign to enliven the Masjid

Dear Islamic brothers! Many a times, our Masajid are deserted during Salah times whereas a great hustle & bustle can be witnessed at resorts, cinemas, squares and Bazaars etc., therefore, prick your conscience regarding the desolation of Masajid and persuade your relatives, neighbours and family members to perform Salah, bringing them to the Masjid and launch a campaign to fill the Masjid; by carrying out individual efforts persuade Muslim men to offer their Salahs, also encourage those who do not perform Salah and protect your Masajid because the house where households live cannot be occupied by anyone. Allah عَزَّوَجَلَّ says about those fortunate people who build Masajid:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ أَمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ

Translation from Kanz-ul-Iman: Only those enliven the Masajid of Allah who believe in Allah and the Last Day and establish prayer and pay the obligatory charity and fear none except Allah.

(Part 10, Surah At-Taubah, verse 18)

Commenting on the abovementioned blessed verse, the renowned commentator of the Glorious Quran, Hakeemul Ummah Mufti Ahmad Yaar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثَّان has stated in *Tafseer-e-Na'eemi*:

Remember that there are 11 ways to enliven a Masjid. (1) Building a Masjid (2) Enlarging it (3) Extending it (4) Repairing it (5) Laying out mats (6) Whitewashing (7) Adding lights & adorning it (8) Performing Salah therein & reciting Quran (9) Establishing religious Madaris in it (10) Visiting it frequently (11) Calling out the Azaan & saying Takbeer by leading the Salah. (Tafseer-e-Na'eemi, vol. 10, pp. 201)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further added, 'The eagerness & passion of building a Masjid, enlivening it or visiting it in order to perform congregational Salah is a sign of a true believer.' (Tafseer-e-Na'eemi, vol. 10, pp. 204)

Majlis Aimmah-e-Masajid

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami is actively working in more than 92 departments for the propagation of calling towards righteousness. Majlis Aimmah-e-Masajid is also one of them which is responsible for appointing Imaams and Mu`azzineen for the enlivenment & establishment of Masajid so that these Islamic brothers call towards righteousness with great fervour and enthusiasm because Imaams & Mu`azzineen play a pivotal role in enlivening & establishing Masajid.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Imaams associated with the Madani environment, keep the Masjid enlivened & brighten it with Sadaa-e-Madina (awakening people for Fajr Salah), conducting Madani Halqas after Fajar Salah, delivering Dars from Fiazan-e-Sunnat, persuading people for performing Salah with congregation (Jamaa`ah) by making individual efforts and with the blessings of Madani Qafilahs.

1. The Blessed and Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who shows affection towards a Masjid, Allah عَزَّوَجَلَّ loves him.' (Al-Mu'jam-ul-Awsat, vol. 4, pp. 400, Hadis 6383)

Commenting on the abovementioned blessed Hadis, 'Allamah 'Abdur Rauf Manaawi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ has stated in Fayz-ul-Qadeer: Affection towards a Masjid implies observing I'tikaaf for the pleasure of Allah عَزَّوَجَلَّ, performing Salah, making the Zikr of Allah عَزَّوَجَلَّ and developing a habit of staying in the Masjid for learning & teaching Shar'ee rulings. Love of Allah عَزَّوَجَلَّ for His bondsman is that Allah عَزَّوَجَلَّ blesses him with His mercy and bestows protection upon him. (Fayz-ul-Qadeer, vol. 6, pp. 112)

Dear Islamic brothers! Keep yourselves within the Madani environment of Dawat-e-Islami for developing the love for our Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, seeking his pleasure by enlivening the Masjid, and frequenting Masajid for the five daily Salahs in the remembrance of your Allah عَزَّوَجَلَّ. Travel with Madani Qafilahs as much as you can; fill in and act in accordance with your Madani In'aamāt booklet/card daily whilst practicing Fikr-e-Madinah (Madani contemplation) and submit it to the Zimmahdaar (relevant representative of Dawat-e-Islami) within the first ten days of the new Madani (Islamic) month. May Allah عَزَّوَجَلَّ bless us with the privilege to act upon it.

ہو جائیں مولا مسجدیں آباد سب کی سب سب کو نمازی دے بنا یا ربِّ مُصطفیٰ
احکام شرع کا مجھے دے دے عمل کا شوق پیکر خلوص کا بنا یا ربِّ مُصطفیٰ

(Wasail-e-Bakhshish, pp. 131)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should not miss any opportunity of calling towards righteousness in order to attain the pleasure of Allah ﷻ, earning huge rewards and by preventing people from sins; continue performing this obligation with sincerity & determination. Those who do not prevent others from sins despite having the ability and power to do so are sinners. Now listen to three blessed Ahadis in this regard:

1. The one who does not respect elders, does not show compassion to the young and does not call towards righteousness & forbid from evil is not from amongst us. *(Musnad Imam Ahmad Bin Hanbal, vol. 1, pp. 554, Hadis 2329)*
2. Sayyiduna Abu Bakr Siddiq رضى الله تعالى عنه has stated, 'O people! [Do] you recite this Verse?

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ۚ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط

Translation from Kanz-ul-Iman: O People who believe! Take care of yourselves; he who has gone astray will not harm you when you are on the right way. *(Part 7, Surah Al-Mai'dah, verse 105)*

(That is, you may have assumed that deviation of deviants from the right path is not harmful to you because you are on the right path and that you do not need to prevent any deviant from deviation.)

I have heard the Blessed and Beloved Rasul صلى الله تعالى عليه وآله وسلم saying, 'If people see some evil but do not change it, soon Allah عز وجل will send His punishment upon them all.'

(Sunan Ibn Majah, vol. 4, pp. 359, Hadis 400)

3. The Greatest and Holiest Prophet صلى الله تعالى عليه وآله وسلم had stated to blessed Sahaabah Kiraam رضى الله تعالى عنهم: Your women will become stubborn and your young men will become wicked. The blessed Sahaabah رضى الله تعالى عنهم asked humbly, 'Will this really happen?' 'Yes, in Whose power is my life, it will be even more severe than this.' The Beloved Rasul صلى الله تعالى عليه وآله وسلم replied. They asked humbly, 'What will be more severe than this?' The Beloved Rasul صلى الله تعالى عليه وآله وسلم replied, 'What will be your condition when you would not perform **أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ**?' The blessed Sahaabah رضى الله تعالى عنهم asked humbly, 'Will it happen so?' The Beloved Rasul صلى الله تعالى عليه وآله وسلم replied, 'Yes, in Whose power is my life, it will be even more severe than this'. They asked humbly, 'What will be more severe than this?' The Beloved Rasul صلى الله تعالى عليه وآله وسلم replied, 'What will be your condition when you will assume righteousness to be evil and evil to be righteousness?' The Blessed Sahaabah رضى الله تعالى عنهم asked humbly, 'Will it happen so?' The Beloved Rasul صلى الله تعالى عليه وآله وسلم replied, 'Yes, in Whose power is my life, it will be even more severe than this'. They asked humbly, 'What will be more severe than this?' The Beloved Rasul صلى الله تعالى عليه وآله وسلم replied, 'What will be your condition when you will enjoin evil and forbid from righteousness? The Blessed Sahaabah رضى الله تعالى عنهم asked humbly, 'Will it happen so?' The Beloved Rasul صلى الله تعالى عليه وآله وسلم replied, 'Yes, in Whose power is my life, it will be even more severe than this. Allah عز وجل says, 'I will inflict those people in such a turmoil that their sensible people will also be in confusion.' *(Mawsu'ah Imam Ibn Abid Dunya, vol. 2, pp. 202, Hadis 31)*

Dear Islamic brothers! When we have a look at our society, we discover that most people are immersed in the swamp of sins. Alas! Sin rates soar and are endless. The misfortune of committing sins has entangled us greatly. Alas, the habit of sinning has made us so ill-mannered & shameless that we now feel no hesitation in committing sins and those who look pious, they also show laziness in 'أَمَرَ بِالْمَعْرُوفِ وَنَهَى عَنِ الْمُنْكَرِ' i.e. calling towards righteousness and forbidding evil despite having the ability and power to do so, مَعَآذَ اللَّهِ عَزَّوَجَلَّ (Allah عَزَّوَجَلَّ forbid)! They are not disgusted at the sound of songs, dramas and movies etc., on contrary, some even join their families in committing sins instead of making individual efforts upon them.

Remember! The complete freedom of committing sins, the availability of cable T.V, V.C.R & internet etc., the growing development of music concerts and an spiritually unhealthy atmosphere at home, all annihilate the dignity of a persons' character, making it extremely difficult for one to do any good deeds. Therefore, parents should endeavour to provide their children with 'Madani training' along with fulfilling other needs, healthier foods and modest clothing etc. Allah عَزَّوَجَلَّ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

Translation from Kanz-ul-Iman: O People who believe! Save yourselves and your families from the fire, whose fuel are men and stones' (Part 28, Surah At-Tahrim, verse 6)

Commenting on the abovementioned verse, the renowned commentator of the Glorious Quran Sadr-ul-Afaadil, Maulana Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has stated in *Tafseer Khazain-ul-'Irfan*: (O People who believe! Save yourselves and your families from the fire, the fuel of which is men and stones) by obeying Allah عَزَّوَجَلَّ and His Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, performing worship, refraining from sins and teaching your family 'Ilm-e-deen by calling them towards righteousness and forbidding them from evil.

The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'All of you are rulers of your wards and everyone will be responsible for his dependent.' (Sahih Bukhari, Kitab-ul-Jumu'ah, vol. 1, pp. 309, Hadis 893)

Commenting on the abovementioned blessed Hadis, 'Allamah Maulana Mufti Muhammad Shareef-ul-Haq Amjadi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: 'رَعِيَّتْ' Implies one who is under the responsibility and guardianship of somebody, similarly, rulers are the guardians of the public, parents are the guardians of their children, teachers are the guardians of their students, spiritual guides are the guardians of their followers. In the same way, it is Wajib upon the wife, children or servant to look after the possession that is entrusted to them. And the one who has no dependent is responsible for his organs, deeds, speech, timing and activities. He will be accountable for all these. (Nuzha-tul-Qari, vol. 2, pp. 530)

Dear Islamic brothers! Being a guardian of the family, the obligation is on us to provide our family and children with in-depth training. We shall be accountable for this on the Day of Judgement. Therefore, along with the contemplation of reforming our family we should also reflect on rectifying ourselves since the one who is drowning, how could he save others; one who himself is in the state of negligence, how will he awaken others from negligence; the one who himself is plunging into the depth of misery, how could he elevate others. Therefore we need to adopt the way of righteousness,

attain the pleasure of Allah ﷺ, save ourselves from those acts leading to Hell and start treading on the path leading to Jannat-ul-Firdaus, with the mercy of Allah ﷺ as well as making our children to walk on the same path. The Madani environment of Dawat-e-Islami is a great blessing for accomplishing this task. In order to be familiar with the method of training our children in the light of the Blessed Quran, Ahaadis and quotes of the pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى, do read the 188-page book 'Tarbiyyat-e-Awlad', a publication of Maktaba-tul-Madinah. Buy this book from Maktaba-tul-Madinah, read online on the website of Dawat-e-Islami www.dawateislami.net or it can be downloaded for free.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyiduna Jareer Bin 'Abdullaah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'If respectable people in any nation do not prevent evil, having the power and ability to do so, Allah ﷺ will humiliate them'.

(*Tanbih-ul-Mughtarrin*, pp. 236)

Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'The one who hears that a certain person committed a sin and he does not prevent him despite having the power and ability to do so, he will be raised deaf with ears cut off.' (*ibid*)

When is it a sin, not to stop sinning?

Dear Islamic brothers! Ponder seriously over both aforementioned narrations repeatedly! There is a warning of being raised deaf with severed ears on the Day of Judgement for such people who do not prevent sinners from committing sins despite having the ability and power to do so. People experience such situations daily; some people continue committing 'sins void of pleasure' due to their negligence or ignorance. If we believe that a sinner will stop his sins if we forbid him but we do not do so due to our laziness or shame, then we become deserving of being a sinner and of Hell-fire.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ describes his own experience: When I forbade Muslim adults from wearing chains or impermissible rings, many people abandoned wearing them and some, out of passion, even broke these gold chains, however, everyone does not respond in the same way because everyone does not have such influence upon others, however it is not difficult for influential people to forbid others from sins and it will become Wajib for them to do so if there is a strong probability that a sinner will stop committing sins.

Unique way of calling towards righteousness by Mufti-e-A'zam

The beloved son of A'la Hadrat, the prestige of the Ahl-us-Sunnah, Mufti-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ was very active in such matters. It has been reported in a book named 'Mufti-e-A'zam ki Istiqamat-o-Karamaat' page 146 with the reference of 'Allamah Arshad-ul-Qadiri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ: The most painful thing for him (Mufti-e-A'zam) was when he found a Muslim disobeying the Shari'ah (Islamic Sacred Law). While fulfilling the duty of 'أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ' (enjoining goodness and forbidding evil), he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would treat every individual on the same scale whether they were older or younger, rich or poor, ruler or commoner. This was usual that whoever would attend his company no matter his social standing, if he wore a gold ring, Mufti-e-A'zam would ask him to remove it; in addition, he (Mufti-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى) would make him understand with great care and affection, 'In accordance

with Sharee'at-e-Muhammadi for men, the use of gold is Harām (in most cases).’ Then in an extremely polite manner, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would say, ‘A sin is of a moment or two, or of an hour or two yet the sin of wearing a gold ring is such a sin which continues until it is worn.’

مُفْتِي اعظم سے ہم کو پیار ہے اِنْ شَاءَ اللهُ اپنا بیڑا پار ہے

People with the faces of monkeys & pigs

Dear Islamic brothers! Have you seen the way of preaching of Mufti-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he would rectify a disobeying person without delay. Those, who miss Salah, utter abusive language, habitually backbite, complain about others behind their backs, watch films and dramas, keep company with those who remain covered in the impurity of various sins and don't forbid them despite having the ability to do so, must start fearing, as the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم says: I take an oath by the only Being who possesses the control over the soul of Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! Among my Ummah some people will rise with the faces of monkeys and pigs from their graves, these will be the people who kept company with the disobedient ones and didn't forbid them from sins although they had the power to forbid.’

(Tafseer Durr-e-Mansur, vol. 3, pp. 127)

Listen to another narration about the transformation of faces and tremble with fear: Sayyiduna Abu Umaamah رَضِيَ اللهُ تَعَالَى عَنْهُ says, ‘On the Day of Judgement, some people of this Ummah will be resurrected with the faces of monkeys and pigs, because they keep company with the disobedient ones and don't prevent them (from sins) although they have the power to do so.’

After reporting this narration, ‘Allamah ‘Abdul Wahhaab Sha’raani قُدْسِ سِرُّهُ الرَّبَّكَانِي says, ‘I say, if this is the consequence for those who only keep company with disobedient ones, although themselves are not ignorant and are not involved in sins, then what will be the end of those whose organs don't shun sins. We beg Allah عَزَّوَجَلَّ for His mercy.’ (Tanbeeh-ul-Mughtarrin, pp. 237)

Dear Islamic brothers! Don't you feel anxious having read these two narrations? Think carefully! Today, if someone gets a zit or blackhead or a spot on their face they get panic just to see various doctors repeatedly since one does not bear even a diminutive and temporary defect in the facial appearance; therefore, think very cautiously, what will happen if on the Day of Judgement one's face becomes like that of a monkey or pig due to not preventing others from committing a sin even if you are confident that if you forbid them (from sinning) they will avoid it! Take note! This is the consequence for those colleagues who don't stop (others) from sins, not to mention the end of those who are themselves involved in sins.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Manner of calling towards righteousness

Dear Islamic brothers! We have heard the warnings against abandoning the call towards righteousness and the hazards posed by it. By now you must have developed this mindset of carrying out the responsibility of ‘أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ’ calling towards righteousness and forbidding from evil according to your capacity and power. Undoubtedly, attainment of this kind of thinking is a great

privilege but there are also some manners of carrying out this work, and if we work keeping these manners in view, it will produce positive outcomes very soon. In this regard, listen to some manners of congregational & individual persuasion towards righteousness as stated on page 6 from the 649-page book '*Hikayatayn aur Nasihatayn*', a publication of Maktaba-tul-Madinah:

1. A preacher should be a practicing person because words of one who is practical, has direct influence.
2. Behave gracefully towards people while calling them towards righteousness and if you find them committing sin than forbid them from doing so and make them understand in a tender manner.
3. Do not get emotional unnecessarily; if you try to make any person understand by rebuking, there is a probability of him being stubborn,
4. Do not object or scold anybody in front of others, in case he makes any mistake, this could lead to hurting his feeling. Therefore, make him understand at a suitable time. Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, 'The one who advised his brother in public, he has in fact insulted his brother and whoever advised his brother in seclusion he in fact adorned him.' (*Tafseer-e-Kabeer, vol. 10, pp. 191*)
5. There is no harm in it if parents make their children understand with strictness as per the need, husband to his wife and teacher to his student.
6. The preacher who does 'أَمْرٌ بِالْمَعْرُوفِ' i.e. calls towards righteousness must have knowledge otherwise he would not be able to make others understand; for this purpose, it is necessary to read Islamic books. The general public preacher (Muballigh) should convey whatever they read from authentic books and whatever they listen to from authentic pious scholars. They cannot interpret Quranic verses or the Ahadis themselves.
7. The Intention of a preacher should be only for the pleasure of Allah عَزَّ وَجَلَّ and the propagation of Islam.
8. The preacher should be patient and tolerant because one could verbally abuse him in return of his calling towards righteousness, on such an occasion, the tolerance and attitude of a preacher is tested; if the preacher loses his temper; he has lost.
9. On the occasions of happy times, sad times and illness of people share your sympathies with them.
10. Make people understand according to their awareness.
11. Do not embroil yourselves into complicated matters and rulings. Allah عَزَّ وَجَلَّ says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: 'Call towards the path of your Lord with sound planning (wisdom) and good advice.' (*Part 14, Surah An-Nahl, verse 125*)

It is reported, **كَلِّمُوا النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ** i.e., *talk to people according to their wisdom & understanding*.

12. Welcome all trials and tribulations that come on your path whilst calling towards righteousness and become a mountain of patience and determination. The Blessed and Beloved Rasul **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'The one faces trials, when it becomes difficult for him to observe patience on troubles, he should remember the tribulations & persecution meted out to me'. (*Tanbeeh-ul-Ghafileen, pp. 138*)
13. Public preachers should not get embroiled in arguments but resort to authentic scholars on such occasions because this is the field of scholars, nevertheless; be determined in your own deeds and beliefs.
14. Do not become angered with the mistakes of parents, elder brothers or sisters. Deal with the situation gently and affectionately with the request of rectifying; do not argue with them.

Dear Islamic brothers! If we perform this work keeping these manners in view, it will produce positive outcomes and immense blessings. In this era of prevalent evil, the Madani environment of Dawat-e-Islami is endeavouring to call towards righteousness and to forbid from evils. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Countless people have thus far abandoned their sinful lives only to adopted the correct path of Salah & Sunnah with the affectionate calling towards righteousness of the preachers of Dawat-e-Islami. You too should associate yourselves with the Madani environment of Dawat-e-Islami, travel with the Madani Qafilahs of Dawat-e-Islami to attain religious and worldly benefits.

یا خُدا مدنی قافلوں پر بھی تُو عنایت مُداومت فرما
کاش چھوڑوں نہ مدنی انعامات تُو عنایت مُداومت فرما

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of the Bayaan (speech)

Dear Islamic brothers! You have listened to this Bayaan condemning the abandonment of calling towards righteousness. Firstly we listened to a parable of the nation of Sayyiduna Nabi Yusha' Bin Noon **عَلَيْهِ السَّلَام**; 40000 thousand virtuous people were destroyed because they would join the gatherings of the wicked people in eating and drinking and expressions of their faces would not be of disapproval. Therefore, we came to know that abandoning the call towards righteousness is a greatly disliked act in the sight of Allah **عَزَّوَجَلَّ**.

Remember! Despite having the ability and power to do so, if a sinner is not prevented from committing sins, then the one who does not prevent him is also considered to be indulged in sin. Therefore, those who do not prevent others despite having the ability and power to do so should have fear, they might be subjected to humiliation in the world and it could lead to the displeasure of Allah **عَزَّوَجَلَّ** on the Day of Judgement.

If only we adopt the way of righteousness and call people of the whole world towards righteousness; carrying out the Madani works of Dawat-e-Islami with full enthusiasm and great fervour earning blessings of the Madani environment. Let us repeat our Madani aim: **'I must strive to reform myself and people of the whole world, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Take part in the 12 Madani works

Dear Islamic brothers! The Madani environment of Dawat-e-Islami is continuously striving to call towards righteousness. If we want to awaken the passion of calling towards righteousness and want to train ourselves with valuable guidance then we should take part in the 12 Zayli Madani works with enthusiasm for refraining from sins and propagating the calling towards righteousness. One of the Zayli Madani works is also Madani In'aamāt. Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى would not only take self-accountability but would also persuade others as Ameer-ul-Mu'mineen Sayyiduna 'Umar al-Farooq al-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'O people take accountability of your deeds before Doomsday occurs and you are held accountable for them.' (*Hilya-tul-Awliya*, vol. 1, pp. 56)

In this sinful era, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has provided a method for performing good deeds in the form of a questionnaire called 'Madani In'aamāt', a comprehensive blend of Shari'ah and Tareeqah. There are 72 Madani In'aamāt for Islamic brothers, 63 for Islamic sisters, 92 for male Islamic students, 83 for female Islamic students, 40 for Madani children. Similarly, a special Madani In'aamāt has also been formed for special Islamic brothers (i.e. blind, mute and deaf) and prisoners). Madani In'aamāt cards/booklet can be bought from any branch of Maktaba-tul-Madinah. After going through them thoroughly, you will be aware that it is a systematic method of self-accountability. By the grace of Allah عَزَّوَجَلَّ, hurdles in the path of becoming pious and avoiding sins are removed by virtue of acting upon the Madani In'aamāt.

Dear Islamic brothers! In order to cultivate the habit of earning virtues; getting rid of malice & jealousy and other internal maladies; developing brotherhood amongst one another; attaining the pleasure of Allah عَزَّوَجَلَّ awakening the fear of Allah عَزَّوَجَلَّ within us, raising the deep yearning for the protection of Imaan; terrifying ourselves of the torment in the grave and Hell; adopting Sunan; igniting the love of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and attaining the neighbourhood of the Beloved Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, associate yourself with the Madani environment of Dawat-e-Islami. With the blessings of this Madani environment, many people, who were once immersed in sins came towards the right path. Let us listen to a Madani Bahaar (parable):

The following is a report from one of the Islamic brothers from Tando Adam (Sindh, Pakistan). He stated, 'I was very worried for about two years due to warts on my arm. I spent a lot of money on medication and even had it operated, but no medicine proved to be effective. Instead, the warts increased in number. I feared that these warts would turn into cancer and my arm would be amputated on that account. May Allah عَزَّوَجَلَّ keep Dawat-e-Islami's provincial Majlis of Baluchistan happy! There was an Ijtima' at provincial level in Quetta for two days (27th and 28th of Jumād al Aūlā 1425 A.H.).

Luckily, I also attended this two day Sunnah-Inspiring Ijtima'. Innumerable Madani Qafilahs of Dawat-e-Islami travel throughout the world to spread the Sunnah. I had already heard that the prayers of the travellers of Madani Qafilah are answered. So, plucking up the courage, I also travelled with Dawat-e-Islami's Sunnah-Inspiring Madani Qafilah for 12 days from Quetta. I prayed to Allah عَزَّوَجَلَّ with intense

humility with the Waseelah of the Holy Prophet ﷺ. This sinner was blessed and all the warts of my hand disappeared, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. The most amazing thing is that the warts removed by the operation had left their marks on my arm but even the marks of the warts healed during the twelve days Madani Qafilah disappeared.'

لوٹنے رحمتیں قافلے میں چلو سیکھنے سُنّیں قافلے میں چلو
زخمِ بگڑے بھریں، پھوڑے پھنسی مٹیں گر ہوں مَسّے، جھڑیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Ending of my speech, I would mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah ﷺ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.'

(Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سنّت کا مدینہ بنے آقا جنت میں پڑوسی مجھے تم اپنا بنانا

Greeting Muslims: 11 Madani pearls

1. It is Sunnah to say Salam when meeting a Muslim.
2. Here is a summary of a clause on page 102, volume 16 of *Bahar-e-Shari'at* published by Maktabatul-Madinah: "One should say Salam with the intention that the wealth, reputation and dignity of this person is under my protection and I consider it Haraam [unlawful] to infringe these rights." (Bahar-e-Shari'at, pp. 102, vol. 16)
3. It is Sawab to say Salam to Muslims at every meeting, even if one is frequently leaving and entering a room.
4. It is Sunnah to be the first in saying Salam.
5. The one to say Salam first, is closer to Allah عَزَّوَجَلَّ.
6. The Beloved and Blessed Prophet ﷺ has said, 'The one to say Salam first is free from pride. (Shu'ab-ul-Iman, pp. 433, vol. 6)
7. Ninety mercies descend upon the one who says Salam first and ten mercies descend upon the one who replies. (Kimiya-e-Sa'adat)
8. One receives 10 good deeds for saying اَلسَّلَامُ عَلَيْكُمْ, 20 good deeds if وَرَحْمَةُ اللَّهِ is further added, 30 if وَبَرَكَاتُهُ is also added. Some people add جَنَّتِ الْمَقَامُ and دَوَّخُ الْحَرَامِ but this is incorrect. Some people add other words according to their whims, regarding which, Imam-e-Ahl-e-Sunnat, Mujaddid of the Ummah, reviver of the Sunnah, destroyer of Bid'ah, scholar of sacred law, guide of spirituality, fountain of blessing, 'Allamah, Maulana, Al-Haaj, Al-Hafiz, Al-Qari, Ash-Shah, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن writes in his classical work of Fiqh, *Fatawa Razawiyyah*: One should at least say

the words **السَّلَامُ عَلَيْكُمْ**; it is better to add **وَرَحْمَةُ اللَّهِ** and it would be best to add **وَبَرَكَاتُهُ**, but nothing more. The one replying must say at least the same words however, it is better to add the aforementioned words. For example, if one is greeted with **السَّلَامُ عَلَيْكُمْ** then one should reply with **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ**. If he is greeted with **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**, then one should reply **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**. If one is greeted with **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**, then one should reply with the same words nothing more. **وَاللَّهُ تَعَالَى أَعْلَمُ**

9. The one replying can receive 30 good deeds as well by saying **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ** in return.
10. It is Wajib [obligatory] to reply with Salam immediately in a voice audible to the one who greeted you with Salam.
11. Learn the correct pronunciation of the Salam. First, I will say it then you repeat after me **(أَس-سَلَامُ عَلَيْكُمْ)**, now I will say the reply and you repeat it after me, **وَعَلَيْكُمْ السَّلَامُ** **(وَع-لَيْكُ-مُس-سَلَام)**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

To learn various Sunnahs, buy and read the books *Bahar-e Shari'at* volume 16 comprising of 312 pages and *Sunnatayn aur Adaab* comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunnahs is to travel in the Madani Qafilahs of Dawat-e-Islami with the devotees of the Beloved Prophet.

تین دن ہر ماہ جو اپنائے مدنی قافلہ بے حساب اس کا خدایا! خلد میں ہو داخلہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The six types of Salawat-'Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Da'wat-e-Islami:

1. The Salat-'Alan-Nabi for the night preceding Friday

**اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ
الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ**

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet ﷺ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet ﷺ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated by Sayyiduna Anas رضى الله تعالى عنه that the Noble Prophet ﷺ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (*ibid*, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi*’, pp. 277)

4. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رضى الله تعالى عنهما that the Noble and Blessed Prophet ﷺ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’ (*Majma’-uz-Zawaid*, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi رحمه الله الهادى reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times.

(*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Holy Prophet ﷺ], and the Beloved Prophet ﷺ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet ﷺ said, 'When he recites Salat upon me, he does so in these words.'

(Al-Qaul-ul-Badi', pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

♦ ♦ ♦